

# The Anti-Slavery Bugle.

MARCUS R. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

EMILY ROBINSON, Publishing Agent.

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## THE BUGLE.

I don't want to hear Master pray.

The Free Presbyterian quotes the following argument for a colored ministry for the slaves, from the Louisville Presbyterian. The writer does not give his opinion, whether the ministers should be free or slaves:

A few white men, it must be confessed, have any taste or talent for such a cause—it is doubtful if any have not a strong distaste to it, arising, no doubt, in part, from the peculiar difficulty of performing it acceptably to the blacks. I have never myself seen but one man, the Rev. James C. Barnes, who seemed to preach to the blacks *con amore*, and with entire acceptance to them. I have torned one of his congregations when ministering to this neglected people, in my childhood, and if all our Ministers possessed equal qualifications to interest and instruct them, and would with equal fidelity, turn aside to execute this humble duty, there would be less need for such a class of preachers as I am now pleading for, from their own color. But, Mr. Editor, it is useless to say they can be reached by white men, and that they ought to be—it is too evident, that it has not been, and will not be done, and that unless a ministry of their own color is raised up for their instruction, the black population of this land, are likely for generations to come, like their forerunners, to remain in comparative ignorance of Christ."

The writer concludes that the blacks cannot be reached by a white ministry. The reason is well illustrated by a conversation we had some years ago in an Alabama cotton field. We were the inmate of the family of a Presbyterian Elder; of two of his slaves—Sam and Mary—who were man and wife, had been often the subjects of exhortation and entreaty, to attend upon family prayer. These urgencies, they uniformly declined, unless pressed by a peremptory command. On one occasion, when with them in the cotton field, we asked:

Sam, why don't you attend prayers? Your master seems anxious you should do so. Don't you think it right to pray?

Yes we think it right to pray, but we don't want to hear master pray.

Why don't you want to hear master pray?

I don't want to hear master pray. Master makes us work, and gives us nothing. Look at me—Look at Mary's clothes, (I did look as I had often done before, and found myself unfastened thereby, by any argument in favor of master's humanity.) Look at the children; and then he beats Mary. I don't want to hear master pray.

Reply to Mr. Phillips.

NEW LYME, Oct. 25, 1851.

Mr. Editor: Allow me to occupy a very small space, in reply to the letter of Mr. Phillips which appeared in your columns, denying the statements in my letter from Leesville concerning himself and the Wesleyan Church of that place.

Mr. Phillips says, "it is not true that one of his brethren drove up to his door on the day of the Convention. It is not true that I muttered anything. It is not true that I turned my back upon this brother, and went up the steps into my house."

Well here is a pretty thorough denial of what was stated as a matter of fact. Here is stated in plain terms, that John M. Holmes and wife did not call upon him. That John did not as a matter of course ask him about putting his horse in the stable. That he said nothing in reply, and that as a consequence of Holmes never having called upon him, he Mr. Phillips, never turned from him and went into the house.

Now, Mr. Editor, I have no doubt but this is all priestly evasion, the clerical mode of lying, and every statement from Mr. Holmes himself, and I have no doubt he will testify to the correctness of my statements. In fact those whose business is to deceive, are often troubled with defective memories. It is so with Mr. Phillips, for after making this false denial, he admits its truth, and puts in his plea of justification. Hear him! "Neither was it because he was an abolitionist, that I refused to keep his horse." You did refuse, then did you, Brother Phillips, and for the same reason that I refused to fellowship the tobacco preachers? What in the name of charity did you so deny it for?

As to the reason for the formation of the new class. I have only to say, that there has been no other cause assigned than the sympathy of the proscribed with the Garrisonians. The usual cowardly, priestly, charge of *Infidelity* is given by this defamer! If this large proportion of the Church were Infidel, why not bring them to trial, and convict them? He knows that the Church and community would laugh him, right in the face. Phillips knows from

past experience that he at least had better leave such discussions alone.

As to my action in the Church, I am free to acknowledge, that I did many a foolish thing, one of which was to object to a brother as a minister, while I recognized him as a member. When I was a child, I thought as a child, and spoke and acted as a child; but in riper years, I had riper thoughts, so that when I saw the wickedness of voting, I did not form a clique in the Church, but withdrew honestly and openly. I formed no separate class, thus trying to whip the devil round the stump.

One remark more. "The Garrisonians are hypocrites." In what? Are we generally men and women destitute of courage? Afraid to avow our sentiments? Have we not adopted that which calls down ten times the opposition, on the part of the Church and Government, to what our avowal of infidelity or atheism, would have subjected us? I would join the Church, if I wanted to play the hypocrite. Well Mr. Phillips, dare to meet one out, and before community unveil our hypocrisy. *I tell you now.*

A few white men, it must be confessed, have any taste or talent for such a cause—it is doubtful if any have not a strong distaste to it, arising, no doubt, in part, from the peculiar difficulty of performing it acceptably to the blacks. I have never myself seen but one man, the Rev. James C. Barnes, who seemed to preach to the blacks *con amore*, and with entire acceptance to them. I have torned one of his congregations when ministering to this neglected people, in my childhood, and if all our Ministers possessed equal qualifications to interest and instruct them, and would with equal fidelity, turn aside to execute this humble duty, there would be less need for such a class of preachers as I am now pleading for, from their own color. But, Mr. Editor, it is useless to say they can be reached by white men, and that they ought to be—it is too evident, that it has not been, and will not be done, and that unless a ministry of their own color is raised up for their instruction, the black population of this land, are likely for generations to come, like their forerunners, to remain in comparative ignorance of Christ."

I have said more than I intended, more than was necessary perhaps; but all this legende-mate convinces me that anti-slavery suffers more from one Anti-Slavery PRIEST, than from a dozen out and out honest fobs.

Yours, W.  
Letter from H. C. Wright.

ABER, Allen Co., Indiana, Sept. 19, 1851.

DEAR MARCUS: I am here in a Cabin, in the woods, half a mile from any other cabin, and 10 miles South West of Fort Wayne, in the family of Owen and Mary F. Thomas. They own seven acres of land, about an acre and a half of it cleared, around their snug cabin. It is night; and to sit here and listen to the sighing of air through the tree tops, that almost overhang the cabin; the screeching and hooting of owls, the wrangling of squirrels, the muttering of coons, opossums and minks, the shrill chirp of crickets, the hoarse, grating call of the catbird—and the many other sounds issuing from the throats of ten thousand nameless insects, is, to my mind inexpressibly soothing, as they mingle in one grand chorus, that rises from the Forest depths. I love the Forests of this great West, and the homes of comfort men and women, make for themselves and children in them. Of all earth's monuments of human power, revolution, and heroism, none can compare in true grandeur, and impressiveness, so deep, so high, no cabin so rude, or hidden, but slavery has found it out; and there lies hid, watching for its victim. One can but weep to see these forest so deep, so grand, so free, and this soil, so pure, rich and luxuriant, in all that can add to human welfare—consecrated, in their virgin state, to the embraces of a demon, so polluted, so loutsome. In all this vast domain of Nature, there is not one spot where a slave can set his foot, and say I am free. And Indians in her madness, has rushed eagerly into the foul embrace. She has said to slavery, "I love thee; take me; I am wholly thine; swallow me all down."

Many F. and Owen Thomas, you know. They are here, as I have said, in their cabin, in the deep solitude of the Forest. He is a physician, and is daily called from his cabin home to the sick-beds of his neighbors for miles around. Mary, with her three children, passes her life in training her daughters, in planning for the benefit of her fellow beings in slavery, and in silent, spirit communion, with loved ones far away. She and Owen are true to the slave. The three millions of slaves, in this *Christian* land, have warm friends in Benjamin and Ruth Davis, whose home is in this region, and where the fugitive may find a welcome. There are others, in this region, whose hearts are warm with sympathy for the bondman. I am to hold three meetings in this vicinity.

As I came here through Huntington County, I held a meeting near Mt. Etna. I asserted that all who sustained the fugitive law, and voted to exclude colored people from the State, were worse than *thieves, robbers, or murderers*. A

QUAKER—BENJAMIN SATTERTHWAITE—in great excitement sprang to his feet, and declared he was inspired by God to sustain the fugitive law, to restore fugitive slaves, and exclude colored people from the State, that he was moved by God to say slavery and war were right, sometimes. He and his son, would not allow me to speak, and broke up the meeting. One man who remonstrated, received from the *Quaker*, this reply—"You have insulted me, now pay the five dollars you owe me, or you will hear from it." This man is a member of Friends Society.

HENRY C. WRIGHT.

Reasons against Non-Voting.

BY WILLIAM BICK.

You say you approve of Land Reform and think it most desirable to be made the Law of this land. But you have serious scruples against voting.

1. Because you cannot use a slaveholding Constitution and Laws to effect this any more than employ evil that good may come.

Ans. In your *doings*, in all your pursuits after happiness, especially in your business transactions, you are in the employment of nothing but *evil* instrumentalities—you are emphatically the creature of this necessity. Let scheming and whimsical empirics, say what they may, we have but the choice of evils until human perfectibility be achieved. All we can do is to choose that line of action, which has the least *evil* in it. If then you cannot achieve Land Reform without voting, or if you cannot obtain it so readily—with as little delay, for the longer the delay, the greater the suffering you inflict,—or with as little violence in the shedding of human blood, by any other means, and I fully believe you cannot, then you ought to choose the least *evil* and *vice*.

2. But you say again, that the method of doing it by the force of majorities, and thereby compelling the minority to submit to it what they believe to be wrong, is tyranny towards them.

Ans. There is no *tyranny* in the enforcement of Truth and Righteousness—it is only imaginary, not real. And, therefore, although you may pity the ignorance, you cannot bless, and must not submit to its authority. Whenever falsehoods or wrong, however, plausible or suggested over by interested sophistry is reduced to Law, it is not the minority that suffers, but *all*—every individual, whether of the majority or minority.

3. But in this enforcement of Truth, should you require more than the force of moral suasion, and be compelled to resort to physical force, would I be justified in my political voting action, for the obtainment of such Truth? Or ought I not rather to remain *passively* a non-voter, and by neutrality, avoid the sin of physical force, violence.

Ans. This thing of neutrality is not what it is supposed to be. The individual and opposing interests of a competitive and commercial state of Society, has taught us the false doctrines. A human being has properly no neutral position—he is always for or against a thing—he has to do and can never have nothing to do with anything. The action of withholding something—say our vote—is not doing *nothing*, is neither neutrality, nor passivity in correct philosophy, whatever it may be, in the logic of the Schools, and their musty Grammars. *Wrong-Voting*—part of which may be (and it certainly was in this case) *non-voting*, gave us the Fugitive Slave Law, of which Non-voters so loudly complain, and yet for want of more *restraining force* in Congress, such as Giddings, Hale, Cable, and the rest who voted against that Bill, was the wrong inflicted upon us. The very force that Non-voters approve, they will not send—their *not doing*, leaves Truth undone, and lets Evil usurp its throne. Such Non-voting, therefore, is equivalent to *wrong-voting*, is equally criminal, for by not restraining wrong, it gives up the right. Thus between two *thieves* hangs Jesus;

Thus  
WRONG-VOTING—FREEDOM—NON-VOTING  
is  
LOST.

Again, your supposing that by a non-voting, "neutrality" you will avoid physical force, violence is a great delusion. The only way to do entirely without physical force, violence in the enforcement of Law, is to take all error, from whence springs the violence, out of Law—and establish Truth and Righteousness by securing the Rights of Man—do this with as little violence as possible, but *do it*, or more violence will follow. The establishment of Truth is Peace, and all beside is War. In the transition state, some violence may, be necessary, but it will gradually lessen as the Fruits of Truth are felt. Unity of sentiment, harmony of feelings, and oneness of action will be the fruit of Justice to all; while misery, discord, strife, revolutions of violence, bloodshed and death, are the sure attendants of Land Monopoly and class legislation.

In the present circumstances then, there is no such a thing as the chance of doing no wrong, the prattle of the perfectionists to the contrary notwithstanding. The best we have is a choice of evils, and he is the wisest and best man who selects the least. However certain it may be that human perfectibility is attainable, the perfection is not yet.

4. But had we not better dissolve the Union? Ans. Not if we can secure the Rights of Man by a shorter, and more moral way. And in my opinion when we go by the more legally constituted means in this case, we shall meet with the least opposition—the people's prejudices being favorable to such action—of altering, amending or Reforming through the Ballot Box. The labor of informing and creating mind to desire the good may be about the same, but millions would rather not have the good as have it thro' the means of Disunion. Such a course of action is repugnant to all their best feelings, and why therefore create this impediment, when it can serve no other purpose than the gratification of a whim, if it be nothing worse? But a man from this difficulty of removing the prejudice in favor of voting, in my opinion, a peaceable Disunion can never be effected. It must inevitably involve in bloodshed; and even then, if the revolution should be *thus* successful we shall have to vote after all; and if so, why not? Vote now and save the bloodshed?

The reason why voting has not succeeded hitherto, is because we have not known how to vote. We have been unacquainted with true Legislation—the evil and the remedy. What we need most is instruction in the right, and then our course is plain. Did pretended neutrals understand the subject—were they really and truly Reformers, and not mere Empirics, their duty to use the Ballot Box would be plain.

Wesleyanism at the West.

DEAR FRIEND GARRISON: I rode to-day, in a hot sun, over hill and valley, from nine o'clock until one. Then, without rest or refreshment, I went directly into a meeting, and discussed until past four. After that, I rode several miles farther, and now, at almost bedtime I have a moment of quiet for writing—a fair specimen of the past week's experience. Were it not that I have a few subscribers to send you, you would not be troubled with my presence this week in the *Liberator*.

I am now, most unfortunately, alone on the battle-field, with the exception of *Sejour Truth*—though her name is a *host*. She is a child of nature, most emphatically; but a piece of workmanship of which Nature need not be ashamed. Her rude eloquence is at times most overpowering, and her appeals not unfrequently electrify the congregation in a manner not to be described. She is *selig*—*Ne-race-ri-a* of her Little, I should think with very good success.

Of late, we have been exploring a wilderness of Wesleyanism—and a dark, dismal time we have it. I knew its members were in close communion with slaveholders on the governmental platform—I knew they could sing doxologies to *'tis our glorious Union*, and invoke benedictions upon it with most unfeigned zeal—I knew they could swear allegiance to the Constitution and government, through the Summers and Giddings of their own election, when slaveholders have told them that on that allegiance alone depends the safety and perpetuity of the slave system—I knew members voted for, and were elected for Zachary Taylor for President of the United States, and I knew that they would do it again—I knew Wesleyanism almost invariably shuns their meetings, and were foremost in branding us as infidels and atheists, lying about us with a diabolical gusto, and warning the people to beware of all this I knew; but in this immediate region, they possess unusual power, and use it as best they can. One old superannuated minister, by the name of Edward Smith, who has passed through various types of most malignant Methodism, and is now Wesleyan, has of late become rabid. Hydrophobia is almost harmless compared to him. Such speeches as continually forth from his mouth would once have been alarming. I will bring you some specimens on my return to Boston.—He has formerly exercised great authority; but of late, he seems more like one of Bunker's disarmed giants, who could only sit in his den, grunting and gnashing his toothless gums at Pilgrims, as they passed securely on towards the Celestial City.

I had a most severe encounter last Sunday evening with the Rev. Jesse McBride, who was recently mobbed and persecuted from the South, for preaching Wesleyanism to slaves and slaveholders. He has been sent on to this circuit by his Conference, to save a sinking cause and church from being swept onward in the wave of progress beyond the stagnation of narrow, *bleary-eyed* sect. His Southern experience, it was thought, would give him acceptance with abolitionists; and so they played him, in true gambler style, as their highest trump. But it was a vain attempt, as he is fast finding out. The people see through it all. A few adhere; but generally they are small loss to us and the cause of humanity. I did hope, most devoutly, that McBride was more *than* *Methodist*, but our discussion, which lasted, in a crowded meeting-house, until midnight, convinced me, (it makes me sad to say it,) that he is utterly incapable of appreciating the genius and philosophy of our *higher* enterprise. He is claimed to be the Juggernaut of sect, and will, I fear, soon be enrolled in the great band of scoffers against us and our doctrines. His denomination is already there, and a more dangerous and subtle foe for the slave need never fear.

Yours in all fidelity,

PARKER PILLSBURY.

Twinsburg, O., Oct. 10, 1851. *[Liberator.*

Colored People of Indiana.

The white people of Indiana have passed a law to expel all free colored persons from their State. Whether will the poor creatures flee? Where in all this wide world can they find rest? Their fathers were stolen from their native land brought hither against their will, and now the poor creatures are

robbed of the right to live on the soil where they were born? If they return to the country of their fathers they are liable to be stolen by some other pious nation, if they emigrate to other States, laws will probably be enacted there to expel them; to what place can they flee?

If there is a God who takes cognizance of the doings of men and visiteth the wicked with special judgments, most terrible will be the doom of this nation when the vials are poured out upon her head. She has richly merited by her treatment of the Negro and Indian races, a punishment as severe as any nation on earth ever received. Every inch of her vast territory is a hunting ground on which human beings may be hunted with dog and gun, and shot down like brutes at the option of their chieftains, and now that the work of expulsion has commenced, State after State will go on driving the poor creatures from their homes—the Lord only knows whither, unless some unseen cause softens the hearts of their pious tormentors or visits on them the punishment of Sodom and Gomorrah, which will be severe if their own prayers are unanswered; for while they are hunting their prey, they are saying, "O Lord! forgive us as we forgive others."

*Pleasure Boat.*

From the *Liberator*.

The Rescue at Syracuse.

BY GEORGE W. PUTNAM.

God bless ye, Syracuseans! ye fearless one and brave,

Whose arm struck off the shackles from the sad and hunted slave;

Accept that blessing, though it comes from Mammon's bloody mat,

And let us draw you nearer New England's trampled heart.

How, sweeping on the winds of heaven, the thrilling tidings came,

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them, is denounced by our government as piracy, and forbidden by our laws, on the penalty of death. The seizure of their descendants on the borders of Pennsylvania, is required by our government as a high civil duty, and a refusal to perform it is punished by our laws with fines and imprisonment.—The net, in either case, is the same; geographical lines can make no difference in its character. If it be a crime on the coast of Africa to enslave human beings, it is a crime in the State of Pennsylvania. We would not commit it in the one case, we will not commit it in the other. In no other place, under no circumstances, neither in obedience to law, nor in violation of law, can we be induced, or will we be compelled to perpetrate the iniquity of consigning a human being to slavery.

The Fugitive Slave Law we regard as an infraction of the Constitution—an offence against the code of nations, and a violation of the law of God. We cannot—we will not obey it. On the contrary, we will on all proper occasions and in all proper ways, encourage obedience to it, and do what in us lies, to cancel it on the statute book, or make it a dead letter in practice.

These are our views, frankly avowed.—This is our purpose, and we publish it to the world. We will not disguise the one, and—come fine, come imprisonment, come death—with the help of God, we will not avert from the other!

Our motion, the report was accepted, and ordered to be printed in pamphlet form with the proceedings of the Meeting.

The Business Committee reported the following resolutions which were read by Mary Green and accepted for discussion.

Resolved. That we reiterate, with full confidence by long experience, the fundamental principles of our enterprise; that the history of the last few years has been a succession of proofs that Slavery is unnatural, unjust and inhuman, and that the law of Right, and the true interests of the human race, require its immediate abolition.

Resolved. That, although in the moral blindness and strange infatuation of the American people, as illustrated by their political leaders, we see indications of that madness which is the precursor of national destruction; and although the great body of the American church, by its heartlessness and disregard of the claims of the slave, its treachery to Christian principles, has ranged itself on the side of the oppressor; we still trust in the power of Truth to destroy Error, of Right to vanquish Wrong; and therefore confidently hope for the success of our enterprise, and for the practical realization of the theories of Freedom, which are the boast of the American nation.

Resolved. That the Fugitive Slave Bill passed by the American Congress, in Sept. 1850, being in violation of the law of God, inasmuch as it requires that which He forbids, and forbids that which He requires, is null and void; that obedience to it, is treason to Him; and that whenever in the course of events, it shall become necessary for us to choose between disobedience to his laws and to human status, we will not hesitate to obey God rather than man.

Resolved. That in the recent Christiana Tragedy and its consequences, we witness the natural results of this most unrighteous and cruel enactment; and that as such we heartily deplore them, as most disgraceful to our country in the eyes of the world, and especially of those nations of Europe who, while struggling for freedom, against despotic power, have looked toward this nation as a model government, and as a home of Liberty.

Resolved. That those clergymen, who have preached in behalf of this Fugitive Slave Bill, inculcating obedience to its requisitions, thereby contradicting the Divine law, "Thou shalt not deliver unto his master, the servant who has escaped from his master unto thee," and disregarding the Christian injunction, "Thou shalt love thy neighbor as thyself," and setting at naught every consideration of humanity and religion, which is outraged by the surrender of an innocent man to the tender mercies of an enraged master, or of a virtuous and trembling woman to the clutches of a brutal and irresponsible master, have desecrated their office, disgraced their names, and ought to be regarded as teachers of practical atheism.

Resolved. That with scarcely an exception, the newspaper press of the city of Philadelphia has proved itself wholly devoted to its high duties and responsibilities; that it has betrayed the cause of Liberty into the hands of her enemies; that it puts light for darkness, and darkness for light, calling good, evil, and evil, good; and that it is utterly unworthy to be a guide, as it has ceased to be a representative, of a free people.

Resolved. That the American nation, in demanding, for its Federal Constitution, supreme reverence and obedience, and by its impious and contemptuous denial of the obligations of a higher law, proves itself as truly guilty of the sin of idolatry as the worshippers of Baal and Jugemad; and continually violates the command, "Thou shall have no other gods before me."

Resolved. That the American Colonization Society is unworthy of the support of philanthropists; because it deceives and misleads the nation, by professing to offer a remedy for American slavery; because it apologizes for Slavery, and recognizes slaves as property; and because it fosters a cruel prejudice against our colored population, hinders their moral and intellectual elevation, and seeks their expulsion from their native country.

Resolved. That we earnestly recommend to abolitionists, to maintain a consistent testimony against slavery, by carefully endeavoring to abstain from the purchase and use of the products of slave-labor.

Resolved. That in carrying on its great enterprise, the great enterprise to which we are pledged, viz., the abolition of American Slavery, we trust, as we have ever trusted, not to the power of numbers, nor to the efficacy of physical force, but with which one may vanquish thousands, and two put ten thousand to flight; and that with unshaken confidence in these, and in the principles which we advocate, we renew our pledge of fidelity to our oppressed brethren, and to the cause of Liberty, now betrayed, insulted, and outraged by the American people.

[These resolutions were subsequently adopted with enthusiasm and unanimity, an addition having been made to the 5th, which is reported in the proceedings.]

The 3d resolution coming up, Samuel Aaron, addressed the Society at length, and

in a thrilling speech in its support, and in exposure of the enormities of the Fugitive law and the atrocities of its practical operation; declaring that while he would not counsel any men to organize for forcible resistance to the law, he would not hesitate to strike down any ruffian who should attempt to enslave him, or his family either with or without law.

The speaker concluded by exhorting abolitionists to consider well, their duties and responsibilities; to be prepared for all that might await them.

In the evil days before them,  
In the trials yet to come,  
In the shadow of the prison,  
Or the cruel martyrdom,

and, with unfaltering hearts to adopt the resolution.

Robert Purvis, had not designed to speak, when he found an attempt made to neutralize the effect of Mr. Aaron's eloquent speech, he could not forbear thanking that gentleman, in the name of the colored people, for it. The colored man, in defending himself and his liberty, had only been true to himself, true to his family, true to liberty, and true to his God. He was glad that the first battle for liberty had been fought! And believed it would exalt among their oppressors more respect for the colored people; and he was gratified that one man had come forward to defend the heroic actors in the scene.

Edward M. Davis, (chairman) thought it was due to the audience to say that the Anti-Slavery Society did not recommend violence of any kind; on the contrary, it employed only peaceful means for effecting this great moral reform, for did the Society deem itself responsible for the remarks of Mr. Aaron or any other person who might speak upon its platform.

Mr. Aaron briefly responded, re-affirming his opinions, when the resolution (No. 3) was passed by a unanimous Aye, which spoke the hearty concurrence of a thousand hearts.

### The Anti-Slavery Bugle.

WHEN GOD COMMANDS TO TAKE THE TRUMPET AND BLOW A DOOMSDAY OR A JAKING BLAST, IT LIES NOT IN MAN'S WILL WHAT HE SHALL SAY OR WHAT HE SHALL CONCEAL.—Milton.

SILEM, OHIO, NOVEMBER 1, 1851.

EXECUTIVE COMMITTEE meets November 2.

#### Agents.

C. S. S. & JOSEPHINE GRIFFING.—We should have stated last week that these friends have rendered services to the Society, and will enter upon the labors of their agency so soon as their business and health will permit. They have, during the last few weeks, rendered essential aid. We commend them to the co-operation of abolitionists wherever they may go.

Their thorough acquaintance with the cause, their earnest devotion to its interests—combined with the prudence, judgment and fidelity, which mark their characters, furnish us ground to hope for great usefulness from their labors.

Our long-tried and faithful agent, J. W. WALKER, is again in the field, though he has been for a time disabled by sickness. We shall doubtless hear a good report of his labors.

#### Lecture on the French Revolution.

On Friday night of last week, PARKER PILLSBURY delivered in this place by request a lecture on the French Revolution. The lecture in its object and execution was deserving of the highest commendation. We cannot undertake to sketch even its outlines. It should by all means be published and sent broadcast over the land.

The general idea developed was that the terrible tragedies that attended the revolution, were not the result of the decrees of the National Assembly which declared there is no God, nor seventh day Sabbath; but that the revolution was the natural and inevitable result of the oppression of the people. They had endured to the utmost point of suffering, when armed with the energy and recklessness which coming despair can alone generate, they rushed upon their oppressors and bore them to a terrible destruction. The violence of the revolution was, as is the general rule, proportioned to the outrages which had preceded and occasioned it.

The fugitive nobility and clergy of France filled all Europe with slanders against those who had successfully resisted their oppression.

The nobility, nobility and clergy of Europe, sympathizing with them in their loss of power—had communicated the impressions of the revolution which the world has since recognized as truthful.

I could not, said Mr. J., while listening to my friend, but ask myself, is that the time in which Jesus would have spoken? Had these been the words he uttered on the Mount of Olives, by the sea-side and on Calvary, should we revere him as we now do?—That men who believe in violence should act as they do at Christiana and Syracuse, was to be expected, and they who glorify the patriots of the Revolution can find no fault with them. But our weapons are only the mild arms of truth and love, weapons neither for sword nor bayonet. Perseverance in the use of these must bring us success.

Mary Green, said this as was the most important resolution—it placed us in a position to the law of the land, and in a position was not to be rashly assumed. We have considered it well, and wish it to be distinctly understood that we shall not obey this law. We have been met with all kinds of opposition, and now our opponents come with the last argument of tyranny, saying, "Know ye not that we have power to hang, and sear ye?" or, "better and higher still, "to be hanged and forgive ye." But in this conflict, our weapons are these only of peaceful reform. Though the preceding speaker has a right to speak his opinions freely, on our platform, we are not responsible for what he has said respecting violent resistance to oppression.—On this point we do not agree with him.—We have not so learned Christ. Dreadful as slavery is, terrible as are the wrongs which it inflicts on its victims, still it comes within the limit of injuries to be forgiven; and, here, as elsewhere, is applicable the law of Christ: Love your enemies, do good to those who hate you, etc.

#### George Thompson.

The Pennsylvania Freeman contains a letter from Mr. Thompson we should be glad to publish if we had room. Mr. T. has been recently called to mourn the loss of a son, Wm. Lovett GARRISON.

He states that the Irish members of the House of Commons had chided him for not sending over to them for a declaration of his undeviating constancy to the Irish people, an offset to the slander and abuse heaped upon him by the Irish of this country. John O'Conor has been appealed to, by Irishmen in America in regard to Mr. Thompson, and had replied in the strongest terms of reprobation for their course toward him. This correspondence has never been published. Mr. T. is about to throw himself into the cause of parliamentary reform. He says: "It shall be no fault of mine, if the people do not demand and receive a full, free and fair representation in Parliament."

In regard to the home influence of his visit to this country, "His 500,000 constituents have had their attention especially directed to the question of slavery, and his return has induced a revival of the old Anti-Slavery feeling. I rejoice and hope to be able to keep alive, increase and wisely direct this rekindled feeling on the great question."

With warm and grateful regard, and an earnest prayer for your present and future welfare, I leave you all, my dear friends, my heart! Farewell."

#### Mr. Pillsbury and his Labors in the West.

Mr. Pillsbury left Salem on Saturday last, expecting to spend a week in Ashtabula County, and to proceed from there home. Much of the time since his arrival in the State, he has been laboring under severe indisposition, which rendered his labors exceedingly oppressive to himself—however, valuable they have been to us. He has, notwithstanding, performed a great amount of labor, in speaking, writing and traveling. His mission west of the Cuyahoga, has been represented to us on all hands, as having been eminently successful; and many of his public efforts as unsurpassed power.

Mr. Pillsbury's decided character leaves its impress, wherever he goes. The Church we know holds his name in abhorrence, because he denounces not their Molock. Whigs and Democrats detest him, because he exposes their heartlessness and corruption—and we are sorry to add, to that our Free Soil Brethren, and to himself, true to his family, true to liberty, and true to his God. He was glad that the first battle for liberty had been fought! And believed it would exalt among their oppressors more respect for the colored people; and he was gratified that one man had come forward to defend the heroic actors in the scene.

Edward M. Davis, (chairman) thought it was due to the audience to say that the Anti-Slavery Society did not recommend violence of any kind; on the contrary, it employed only peaceful means for effecting this great moral reform, for did the Society deem itself responsible for the remarks of Mr. Aaron or any other person who might speak upon its platform.

Mr. Aaron briefly responded, re-affirming his opinions, when the resolution (No. 3) was passed by a unanimous Aye, which spoke the hearty concurrence of a thousand hearts.

#### Meeting at Brecksville.

We have received from two of our friends in Brecksville, accounts of the meeting recently held in that place. From them, we make the following extracts. Chessman Miller, says:

DEAR MARY; The meeting appointed for Brecksville, has just closed. We had rather a dearth of speakers, though by no means a dearth of speaking. Parker Pillsbury and Sojourner Truth only being present, and a whole team are they. I do not know whether we were fortunate or unfortunate, in being deprived of the presence of the others advertised to be here; but one thing I know, and that is that I was never better satisfied with the manner in which the subject was discussed. The Anti-Slavery truths, have been strewn, it is true, upon some stony ground, and upon some shallow soil; and I think it is equally true that some of them have fallen upon good ground, and will bring forth fruit in due season. Upon the receipt of the Bugle, containing the notice for the meeting, I called upon the Trustees of the Presbyterian and Methodist Societies, to see if they would open their houses for our accommodations. Well, or ill, I will not pretend to determine which, time will settle that matter, the houses were not to be had "for the purpose of promulgating Infidel sentiments under the guise of abolitionism!" Of course not! Infidel! I think we will be able to drive that term home, where it belongs, and make it stick before many years. The senseless cry doubtless prevented many from attending.

D. H. Morgan says, of the meeting:

What its effects will be two weeks hence, I cannot say; but there is every appearance of a good result. Men came to the meeting expecting to hear God, the Bible, and Humanity denounce; but went away thinking that they had heard the gospel of Anti-Slavery preached once, if they never had before. Parker Pillsbury said hard things of the Church and Government. But what he said, he proved, and the only fault that could be found with him, was that he spoke the truth.

The last day when Parker Pillsbury was speaking of the "Glorious Union," there was a time in the course of his remarks, when I think no one within the sound of his voice, would have given a copper for it, much less shed a tear. Mr. Pillsbury excelled himself, and it seemed to me, every body else. I have heard several men remark, that his discourse exceeded one, if they never had before. Parker Pillsbury said hard things of the Church and Government. But what he said, he proved, and the only fault that could be found with him, was that he spoke the truth.

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Mr. Pillsbury, made some excellent remarks.—Sojourner, made some excellent remarks.—Whigs well received, and sold several dollars worth of books.

Yours for the Slave,

D. H. MORGAN.

#### More Revelations from the Bastile.

"The arrest, trial, and six years' incarceration in the prisons of Georgia, of Lewis W. Paine, of Rhode Island, for aiding an escaped slave,"—12mo pp. 157.

Such is the title of a new work, just published. We do not now recollect to have heard of the trial or incarceration of Mr. Paine. How many others there may be—Northern citizens, now grinding in the prison houses of the South, for exercised or suspected sympathy with the slave; Time perhaps will never reveal. The New York Independent, says of the author:—

"Mr. Paine went to Georgia to conduct a factory, and afterwards became a teacher in that country. Being arrested on a charge of aiding a slave who had been a long time in the bush, he was convicted on very slight evidence and sentenced to the same prison where Butler and Worcester suffered their long imprisonment.—His health becoming so much impaired by six years' confinement that it was evident he could not be made longer to endure the vengeance of slavery, he was pardoned out last winter. The narrative will be read with interest and instruction."

#### Another Victim.

On the 23d ult., Henry Pogue was arrested, as the property of N. Pennington, of Cecil Co., Maryland, and after a brief trial, remanded to slavery. No excitement! So says a telegraphic dispatch to the Pittsburgh Gazette.

Philip Burleigh is the chosen seat of operations, for the man-hunters. The mass of its citizens, seem as indifferent to the transactions of this sort, as to the sale of a horse, or the transfer of a cotton-bale.

#### Christiana Prisoners.

The Grand Jury of the United States District Court, have found true bills against the Christiana prisoners. They are charged with first obstructing the officers and arresting the fugitives; second, rescuing the prisoners from their custody; third, aiding the fugitives to escape from custody; fourth, harboring and concealing the fugitives; fifth, obstructing Gorsuch in arresting them; sixth, aiding them to escape from him.

#### Worcester Convention.

Three of the closely printed pages of the Tribune are occupied with the report of the Women's Rights Convention, held in Worcester. The letters, reports and Speeches, as reported, are most able and interesting. Mr. Phillips announced that a paper was soon to be issued, to be devoted to this cause. We are glad to hear it.

To my editorial brethren, my acknowledgement are due for the courtesy and good feeling which has, with very rare exceptions, characterized our intercourse. They all have my hearty wish that they may honor their calling and make the press the organ of truth, the bulwark of justice, the guardian of virtue, and a true light to the world.

It is one that begins at home, and is yet far reaching in its influence as are the homes of the race. And in this country, no enterprise of magnitude can be prosecuted or even sustained, without the aid of the press.

#### Doings at Syracuse—Judas Paid Off.

The ladies of Syracuse raised "thirty pieces of silver"—(three cent pieces) and presented them to J. R. Lawrence, the U. S. District Attorney, who has been laboring so zealously to betray his neighbors to the prison and the gallows. The package containing them, was appropriately endorsed, "THE PRICE OF INNOCENT BLOOD."

A large delegation of ladies from Syracuse, also, went to Auburn, to witness the examination of their friends, before Judge Conklin. On their return, one of the U. S. Government officials was in the cars. They signed and presented a request that he would seek another case.

The ladies of Syracuse have forwarded, off mannaeas, to Millard Fillmore. While Jerry himself, safe and snug in Kingston, and all ready for work, has sent back to Syracuse for his cooper's tools.

The following placard was posted in the city soon after Jerry's rescue. The meeting announced therein was not held. Since that however, the citizens of the city and county have held a meeting, and passed a series of most spirited resolutions. Why does not the whole country swarm with Conventions, applying the deeds of the Syracusans, and condemning the tyranny of the Government. Why do not the people of Salem, best of themselves in this? They are liable to be taxed before many years. The senseless cry doubtless prevented many from attending.

D. H. Morgan says, of the meeting:

What its effects will be two weeks hence, I cannot say; but there is every appearance of a good result. Men came to the meeting expecting to hear God, the Bible, and Humanity denounce; but

## THE ANTI-SLAVERY BUGLE.

## Home Hits.

## BREVITIES.

The Free Presbyterian is our spoken, and we like it. It does not shield "offenders," if it shall deem them such, because they are "right" in their general views. If it hits Mr. Chase, it hits also Mr. Giddings; and fairly, too, if its main position be correct.—How is it with "thee, friend JOSHUA," as a "Friend" bade us enquire, after reading the article of the Free Presbyterian? Here it is:—*True Dem.*

"The defection of this gentleman (Mr. Chase) excites no surprise in view of the fact that he has always retained membership in one of the most pro-slavery Churches of this country. The charge of being the 'bulwark of American Slavery,' proved against the large and popular churches of this land, by a mass of testimony perfectly overwhelming. They stand convicted of the charge in the eyes of all Christendom, and in the eye of a holy God. Hence the man who sustains one of these firms ecclesiastical props of slavery, cannot be relied on for consistent political opposition. The apostasy of the Ohio Senator, is, therefore, more a matter of regret than of wonder."

Some who most severely censure Mr. Chase are in the same condemnation. No more reproaches his course than Mr. Giddings, and yet, if the people tell the truth, this gentleman retains a connection with, and opposes secession from, one of the most pro-slavery religious organizations in the country. The New School Presbyterian Church is, year by year, sinking deeper into the mire of slavery. Yet, Mr. Giddings still clings to this stronghold of oppression. Unless he speedily severs the bond that binds him to this body of pro-slavery slaves, we shall not be surprised to hear of his plunging after Mr. Chase, into the *slough of pro-slavery politics.*"

The above is a faithful warning. And in anticipation of it we will say to the Editors of the Democratic and Free Presbyterian, and through them to all the advocates of this *Union*, that they too are in the same condemnation. "If the people tell the truth, they retain their connection with, and oppose secession from, one of the most pro-slavery organizations in the country."

Faneuil Hall has been refused by the Boston Authorities, to the ladies for the Anti-Slavery Bazaar; But granted to the Webster Nominating Convention.

The State debt of California exceeds two million of dollars.

The revolutionists in Mexico are still in force, year by year, sinking deeper into the mire of slavery. Yet Mr. Vaughn and Mr. Gordon, clinging to the Government disheartened and conflicting.

A destructive fire occurred in St. Stephens, N. B., on the 20th inst.

Three of the California papers, are advocating a division of the State.

The English were making splendid preparations for the reception of Kossuth at South Hampton and London.

Judge Sharke, of Mississippi, has been appointed Consul to Havana.

All but two of the railroads that enter New York city, suspend travel on the Sabbath.

L. A. Hine is about to publish a book entitled *Earth and Man.*

The Vermont Legislature is in session.

Ossian F. Dodge has offered \$10,000 for the use of the Chrystal Palace for one night—after the close of the exhibition. It is the same Ossian, who paid \$50 for a Jenny Lind ticket in Boston.

A Miss Cushman at St. Louis, has undertaken to walk a mile an hour for 500 consecutive hours. She dresses in the Bloomer Costume.

The insurrection in the North of Mexico is successful and extending.

A young lady of color, named Eliza Greenfield, has created quite a sensation as a songstress at Buffalo.

The President has issued a proclamation against the invasion of Northern Mexico.

Down with every Building used to Enslave Human Beings.

SELMA, Oct. 25, 1851.

DEAR MARIUS:—I have just finished and posted a letter to thee, touching the doings of the GREEN PLAIN YEARLY MEETING. I would ask the friends of liberty and the enemies of slavery, in Ohio, if it is not their duty at once, to call meetings in all the towns where such can be held, to express their sympathy with the *object* of those who recently rescued a man from Slavery in Syracuse; and resisted tyrants in Christiana? FREE SOILERS—Where are you? Now is the day—now the hour, to fit right to break open doors and windows, tear down partitions and walls, that are closed around a man or woman—as a *store*, a *brute*, a *piece of merchandise*! It is—it is. Abolitionists, Free Soilers, friends of Humanity, in Church and State, in the name of the FATHER, SON and HOLY GHOST, (to use the popular phrase to express the popular idea of *family*) tear down every jail, every prison, every court house, every meeting house, every building, of any and every description, that is used by this Government to try, condemn, fetter, and imprison a MAN, on the issue whether he is a Man or a Beast. Arise—calmly, resolutely, wipe out this damning stain from your Nation's character. Shed the blood of no man, use no violence upon man; but use all the physical power you have against windows, doors and walls, that are used by this nation to enslave men, or to imprison those who would sympathize with the noble Kossuths, Washingtons, and Heroes of the South, manfully struggling against Slavery.

MARIUS—Do call a meeting in Salem. Where is Jacob Heaton, where is Jonas Cattell, of your town? Where is J. R. Giddings? Where is Samuel Lewis? Why do they not call meetings to sympathize with the Heroes, the Kossuths, the Franklins, the Adams's, of Syracuse and Christiana?

H. C. WRIGHT.

NEW BOOKS.—Those who are in want of books—(and who don't want them,) should call upon Joel McMillan, who has just received his new stock, purchased cheap at the Trade sales,—and of course they will be sold cheap.

## Letter from Isaac Brooks.

CONNEX, Pa., Oct. 18th, 1851.

FRIEND EDITOR: Perhaps it will not be out of place, or uninteresting to the friends of the Slave, to give a brief account of C. C. Burleigh's meetings in this vicinity, a short time since. He commenced his meetings at Linesville, on Thursday evening, September 25th, and held two. The first evening he showed in a masterly manner, the connection of the North with slavery. The house was well filled, and profound stillness was maintained during the entire lecture. On the second evening, although it was very showy, yet the house was well filled, and manifesting deep interest in what was said. He followed up the subject of the previous evening. At the close of the meeting, a vote of thanks was tendered him, for the able manner in which he had discussed the subject of human liberty. This last act, however, very much enraged a *good Free Soiler*, who declared it out of place, and decidedly mean. He was not only a *Free Soiler*, but a *clergyman*.

On Saturday, the following day, he spoke in a school-house, between Linesville and Connecville. The audience appeared well pleased, and I think became convinced what it is that keeps slavery in existence, and of the only thing that will bring it to an end, and in the evening of the same day, he spoke in the Baptist house in Connecville, to quite a respectable number; considering it was a dark and rainy evening.—

On the next day, (Sunday,) he held three meetings in the same place, the first one was very poorly attended, and for two reasons; first because it was a wet day, and secondly because many thought the subject of Slavery, not a fit one to discuss upon the Sabbath. Poor deluded creatures! He showed those that were there, however, that it was a proper one, and that they could not live up to their religion unless they did denounce, and suffer to be denounced at all times, and in all places, the crime of holding human beings in bondage. The second meeting was better attended, and in the evening the house was crowded, although it continued wet weather. The Baptists in that place deserve praise, for theirs was the only Church in the place, that could be procured for an Anti-Slavery lecture. The Universalist Church, could not be had, on the ground that the Society had voted that none but *religion* meetings should be held in the house. A very religious set indeed. His lectures were well received, however, by the mass of the people, he has been well spoken of as an Anti-Slavery Lecturer.—

We slept at Chauncey St. John's, a Baptist Friend, who made us welcome during our stay.

We were also kindly received by many of the citizens of the place; among those who deserve mention, is the man who has been

the last of the *abolitionists* in the place.

He is a *good Free Soiler*, and a *clergyman*.

On Monday, I and my wife, went with him to Kinsman, Ohio, where he faithfully showed the people the wrongs of slavery, and the voter's true position. We left him at this place to pursue his mission of preaching deliverance to the captive, and hope he ever will, as he has, prove faithful to his trust.

Yours in the cause of liberty,

ISAAC BROOKS.

VERMONT.—Governor Williams, of Vermont, in his recent message to the Legislature, takes good ground in reference to the Higher Law question. Some of his Whig brethren think it was not handsome for the Governor to talk so treasonably when he knew there were hunkers who voted for him, and thought differently.—

But have we not seen that the public estimation, and not their integrity in the public estimation, and laid themselves open to the charge of *INCONSISTENCY*.

## From the Ravenna Star.

## Election--Reflections.

We might very easily fill several columns with reflections upon certain transactions, connected with the late canvass; its results, and the consequences likely to flow therefrom. But we forbear, for the present, at least, until the full returns shall be received.

Suffice it now to say that the lead faith exhibited by two of our candidates on the State Ticket, in declining without any sufficient, or even plausible reason assigned, just upon the eve of the election; and the ready acquiescence of certain of our friends in the declination, and their publicly avowed purpose of sustaining a portion of one of the humbler tickets, has done much, in our judgement, to weaken confidence in the Free Soil State organization, and in the stability of the party generally.

The position of Mr. Chase may have weakened its some, the course of certain others who remain with us, and are fond

in condemnation of Senator Chase's action, in our humble judgement has injured us more.

Common sense would seem to dictate, that if it is worth while to have an organization, and an independent Ticket at all, the integrity of that organization, should be faithfully preserved, and good faith should be kept with the sincere and stable men who support the ticket.

Intelligent voters cannot be played with like men upon the chess-board.

Any attempt, therefore, to wrench

suddenly aside a portion of a ticket, that

some benefit may accrue to another party,

will invariably fail, and at the same time work a weakening and destructive element.

The Free Soil organization has not come out of the late contest scathless.

In our humble judgement, unless we have better engineering for the future, the free soil party has already cast its largest vote—

its grand element has been passed and its decadence has commenced.

And all this, not from any lack in the purity or strength

of its principles, but from the want of confidence, coherence, and persevering unity of action among its members.

But we forebore.

What we have said, has been in sorrow, not in anger.

Our principles are as dear as ever—

in them we have unshaken confidence—

to them we are unshakably attached.

But in what form, or by what specific instrumentality will they triumph we cannot

now pretend to guess.

If Brether Hall and other Free Soilers will make the dissemination and ascendancy of

free principles the object of their labor, and

not the number of votes, they would have

less occasion for the discouraging "reflections" in which they indulge.

Thanksgiving.—Gov. Wood, has followed the

example of his brother Governors, and appointed

the last Thursday of November as Thanksgiving day.

Good Advice.—The Homestead Journal of this

week, gives the following advice, deduced from

the results of the late election:

The Free Soil party should learn a lesson

from these results.

They should remember

that they have never profited by a union

with hunkerism or conservatism, in any one

instance; but on the contrary, have in nearly

every union of kind, not only suffered def-

eat, but have weakened their integrity in the

public estimation, and laid themselves open

to the charge of *INCONSISTENCY*.

## From the Cayuga Chief.

## BOARD OVER.

We yesterday stepped into the Court House to learn the decision of Judge Conkling in the cases of several citizens of Syracuse, who were arrested and examined last week, on charge of aiding and abetting in the escape of the fugitive "Jerry." A large number of ladies and gentle-

men came up from Syracuse.

A number of our own people were in attendance.

To avoid misrepresentation, Judge Conkling read his opinion.

He said there was no evidence to

show that there was a preconceived or armed

resistance to the execution of the law by the U. S. officers.

But the proof that the pris-

oners did encourage, aid and abet in the escape of a fugitive from the custody of the Officers, was

direct, clear and unequivocal.

The accused made no defense on their ex-

amination, and expected to be held to trial.—

Judge C. could do no less than his plain, im-

perative duty. But in doing his duty, it seemed to us entirely uncalled for in the preliminary

stage of the proceedings, to read a large and

repetitive portion of his fellow citizens, a re-

but of the most pointed severity.

We never

have been charged with ultra abolitionism, and

yet our blood warmed as the terms "bigots" and

"fanatics" were so sweepingly applied to those

who abhor American slavery. That hatred

springs up unbidden in Northern hearts. Even

the scenes at Syracuse, were the result of that

natural, deep born hatred of slavery, whose im-

pulses may be rash, but are not dishonest, big-

oted or fanatical.

We are as much of a traitor

as those at Syracuse. While we might

not resist the execution of even an infamous

law, yet every throb of our heart would be

laid with prayer for a fugitive's escape.

And were we a man with a "colorless skin," as we

were before said, we would sacrifice a hecatomb of white men before we would be dragged back to bondage.

We could not but think it wrong in a Judge

when a number of his most respectable fel-

icitizens were before him on examination mere-

ly, to apply such language in so sweeping a

manner. Recommend American citizens to

leave their own land if they cannot submit to a

law which outrages every hallowed teaching

from Plymouth rock to the remotest hearth-

stone of the land! We would not openly

## THE BUGLE.

Shirt Sewers' Co-operative Union, N. York.

A meeting of the citizens of New York, who sympathize with the efforts of the Shirt makers to better their condition, was held on Monday evening, Oct. 6th.

From the Report of the Secretary, Rev. Mr. Dowling, we make the following extracts:

Forced by direct necessity, through want of employment and starvation wages, when we had work to do, some few of our present numbers combined together in the month of April last, and organized into an Association styled the Shirt-Sewers' Co-operative Union. Our aims and objects were to work together for mutual benefit, to share the profits accruing from our industry, according to our ability and willingness to do, instead of being, as formerly, compelled to give the lion's share of our labor to an employer. Briefly, it was an experiment, and it has succeeded. We have demonstrated the fact to our cast down and suffering sisters, that full double the wages can be earned by less hours of toil, under our new plan of combination, than under the old arrangement. When our numbers were limited and the work light, we were unable to pay our way; but as our members increased with the demand for labor, our profits increased, leaving us at present a net profit of 10 per cent, over the prices paid to the members. A statement of the prices of work given by employers and that paid by the Association, will serve to show the advantage we have already gained by combination.

Prices of shirts made for large shirt manufacturers range from 5 cents to 50 cents; while our lowest prices are 25 cents for cheap shirts, and 75 cents for the best made article. Our prices range thus for the same article, only that ours are well made, which cannot be said of sale shirts:

Cheap Shirts, shop made,	8 to 10 Cts.
Best Shirts, shop made,	31 to 50
Cheap Shirts, Association made	25 to 38
Best Shirt, Association made	75
Collars, shop made,	1, 2 and 3
Collars, Association made,	8 to 10

From these prices we are even now enabled to save 10 per cent, still to be divided or to be laid out in stock for the mutual advantages of all. Aside from these advantages, the members are not overtasked as much as under the old system, and we are sure of our being promptly paid, which very often was not the case in shop work. We therefore feel warranted in urging upon the public the necessity and expediency of enlarging our sphere of usefulness, by increasing our facilities for employing all who prefer working for themselves, and those dependent upon them, to toiling for the pittance wages grudgingly given by employers.

There is a general feeling of sympathy and a lively interest for the defenseless and deeply wronged Shirt makers of our city. Nelly are they striving to earn, in honesty and decent poverty, the bread that poorly feeds, and the humble raiment that but poorly covers their wasted forms. They are patient sufferers, toiling unceasingly, ever hopeful of a brighter future. Very many are widows, descended by reverses to poverty; more of them are orphans,

"too early thrown

On the cold world, unloved, alone."

Others are compelled to aid in the support of families and widowed mothers, and all have a pressing claim on society. Too long has this been lightly treated or totally disregarded.

They bear, in silence, sufferings and trials that would chill the sternest hearts to recount. The defenseless girl often wrestles with poverty, hunger, temptation, until dire necessity forces sad and fearful alternatives upon her. Is this Christian? Is it human?

The Rev. Mr. PARKER remarked:

In view of the facts stated in the Report, he was strongly impressed with the passage of Scripture: "The destruction of the poor is their poverty;" which he illustrated by a reference to the case of two sisters, who were compelled to make shirts at 10 cents each, and bosoms at 5 cents, thus, by the most assiduous labor, earning respectively the sum of 25 and 50 cents per day, and one of whom was wasting away with consumption. What should be done to relieve this class of persons? He knew of but one remedy for these and other evils of Society, and that was the greater prevalence of the principles of the Gospel—"Divinity coming down to Humanity"—which idea he eloquently illustrated at some length.

HORACE GREENLEY was next introduced to the audience, and said that he believed there were philanthropy and religion enough in the world, if properly appealed to, to eradicate most of the evils of society. There was no lack of the spirit of benevolence and generosity. There were plans before the public, which tended to the removal of social evils, and he regarded that of this Association as among the number. Its members have gone to work upon the small capital of \$225, and given employment to forty persons. If they had \$2,000—the sum which they were anxious to secure—they would be enabled to open a shop in Broadway or some other public street, in place of their little back room upon Henry-st., and could set one thousand persons at work. This could be done, if the appeal were fairly made to the public, and the experiment could hardly fail of success.

GREAT MEN WERE LIVING BEFORE AGAMEMNON.—Louis X., passed a general law, 1315, for the enfranchisement of all serfs belonging to the crown. He there made a positive declaration, that Slavery was contrary to Nature, which intended that all men by birth should be free and equal; that since his kingdom was denominated the kingdom of the Franks or Freeman, it appeared just and right that the fact should correspond with the name.—*Koch's Revolutions of Europe, chap. 5, period 4.*

The Governors of Massachusetts and New Hampshire, have appointed the 27th of November, as the day of annual thanksgiving.

Rev. HENRY WARD BEECHER followed Mr. Greeley. He was, he said, born and reared in a rural district of Connecticut, where, by preaching the Gospel, was undertaken a presentation

of theological doctrines. He early had the Westminster catechism placed in his hands, but, to his shame be it spoken, he could never commit it to memory nor understand it. The old style of preaching from Sabbath to Sabbath did not come up to his idea of preaching the Gospel. It took a whole church full to preach the Gospel. It was the spirit of God's benevolence carried down to humanity. Its influence upon the world was like that of the sun in the Spring, when all Nature burst into bloom beneath its influence. Preaching the Gospel was bringing down Spring from Heaven to Earth.—It was the whole work of taking care of men. It was to search out the wants of community and relieve them. But how much more was the duty imperative when the appeal came to us. Mr. B. regretted that he had not made himself sufficiently acquainted with the grievances of the needlewomen, but he had become acquainted with many cases of distress, and he should take care to better inform himself with respect to their condition. He also pledged himself to bring their claims to the attention of the Church of which he was pastor. If a delegation of them were to present themselves, and state their case, he did not believe there was a Church in the City but would consider their claims legitimate. Mr. B. very forcibly illustrated the mental and moral evils which grow out of a state of physical destitution, comparing the condition of a portion of the needlewomen to that of the slaves of the South, whose condition was in some cases most deplorable.

Before the close of the meeting, Rev. Henry Ward Beecher and Horace Greeley each pledged themselves to raise \$100 for the use of the Union, and Mr. John H. Swift also pledged himself to raise the like sum, and more if he could.

## Letter from Mr. Clay.

A letter from Mr. CLAY, dated Ashland, Oct. 2d, to some gentleman in New York, dwelling principally upon the Compromise measures, has been published. It is long, filling several columns of the Eastern papers. He rejoices in the general acquiescence manifested in the compromise measures of the last Congress, and at the law-abiding spirit of the people. He thinks that the necessity of maintaining, and enforcing the Fugitive Slave Law, unrepented, and without any modification that would seriously impair its efficiency, must be admitted by the impartial judgment of all candid men. He admits that the right exists of amendment and discussion, of that and all other laws, but that there are occasions when a spirit of moderation should prompt a forbearance to exercise that right, and such, he thinks, is the case at present.

The most of his letter is taken up with a discussion of the right of peaceful secession, which he pronounces wholly indefensible.

Mr. Clay holds out no hope to the Secessionists that they would be permitted to secede without resistance. He would use the whole power of the Union to compel submission. On this subject he uses the following emphatic language:

[*Pittsburgh Gaz.*]

"Considering the vast extent of our territory, our numerous population, the heated conflicts of passion, of opinion, of interests and of sections, pervading the entire Union, we have great reason to be thankful to Providence for the degree of calmness, of tranquility, and satisfaction which prevails. If there are local exceptions at the North and at the South, of rash and misguided men who would madly resist the constitution and laws of the United States, let us not despair of their return, in seasonable time, to reason and to duty. But suppose we should be disappointed, and that the standard should be raised of open resistance to the Union, the constitution, and the laws, what is to be done? There can be but one possible answer. The power, the authority and dignity of the government ought to be maintained, and resistance put down at every hazard. Government, in the fallen and depraved state of man, would lose all respect, and fall into disgrace and contempt, if it did not possess potentially, and wold not, in extreme cases, practically exercise the right of employing force.

The theory of the constitution of the United States assumes the necessity of the existence and the application of force, both in our foreign and domestic relations. Congress is expressly authorized "to raise and support armies" "to provide and maintain a navy, and "to provide for calling forth the militia to execute the laws of the Union, suppress insurrections and repel invasions." The duty of executing the laws and suppressing insurrections is without limitation or qualification; it is co-extensive with the jurisdiction of the United States, and it comprehends every species of resistance to the execution of the laws, and every form of insurrection, no matter under what auspices or sanction it is made.

Individuals, public meetings, States, may resolve, as often as their taste or passions may prompt them to resolve, that they will forcibly oppose the execution of the laws, and secede from the Union. Whilst these resolutions remain in paper, they are harmless; but the moment a daring hand is raised to resist, by force, the execution of the laws, the duty of enforcing them arises, and if the conflict which may ensue should lead to civil war, the resisting party, having begun it, will be responsible for all consequences."

GREAT MEN WERE LIVING BEFORE AGAMEMNON.—Louis X., passed a general law, 1315, for the enfranchisement of all serfs belonging to the crown. He there made a positive declaration, that Slavery was contrary to Nature, which intended that all men by birth should be free and equal; that since his kingdom was denominated the kingdom of the Franks or Freeman, it appeared just and right that the fact should correspond with the name.—*Koch's Revolutions of Europe, chap. 5, period 4.*

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From the Banner of the Times.

## The Water Cure.

Supposed to have been composed by the slave hunter who jumped from a window, and stumbled into the Canal at Syracuse, on the night of the first instant.

REPORTED FOR THE BANNER OF THE TIMES, BY JOHN RAWL, ESQ.

Come listen, Southern brethren, and hear me sing a lay  
Of something that befel me up North the other day;  
You see my soul was guilty, and so to make it pure,  
I took a tramp to Syracuse to try the Water Cure.

Once, o'er me rose the bondman's shriek, and groans upon the air—  
His wails and cries of agony—and yet I did not care;  
I thought the niggers monkeys, 'cause God had made 'em black,  
And swore that if they run away, I'd help to take them back.

And soon my valor it was tried; for, up to Syracuse,  
A nigger run to hide himself from whipping and abuse;  
He shook the shackles from his limbs, and vowed that he would be—  
What God designed his creatures all—a man, unchained and free!

So I, with other bloodhounds, did start upon his track;  
To prove that Daniel's words were true, and take the darkness back;  
And in my breeches' pocket, revolvers two I took—  
For, since the Lord forsook me, I fight on my own hook.

So up to Syracuse I went, and found the nigger there;  
We got the shackles on his hands, though hard he fought, I swear;  
We took him to the office where the Policemen all met,  
But, d—n the Abolitionists! they gathered in street.

One monkey, by the name of Ward, (some think the fool a man,) came out upon the office steps, and there harangued the clan;

I own his words were eloquent, and that it set me back;

To hear such thoughts, such burning words, come from a man so black!

Well night came on—in Townsend Block the darke was secured,  
But soon there gathered such a crowd, I wished my life insured!

A clamor rises in the streets!—O God protect me!—hark!  
Some angry breath puts out the lights!—the city all is dark!

And now the tumult thickens—the clamor comes once more;

The crowd comes smashing windows through, and bursting down the door!  
They beat the nigger from the room—I dare make no defense!

He's lost amid the living mass—I have not seen him since!

Affrighted by these direful things, insulted by the crowd,

I leaped from out the window then, with yells both long and loud;

The Devil shure is at my heels! I'll die, I surely shall!

And, raving thus, I run and stumbled square in the Canal!

I rolled around in vain attempts to get out of the seape;

By standers laughed, and I began to feel myself the Ape!

At length an honest Pat took hold, and helping me, said, 'Shure, God bless yer soul, my Southern friend, this is a Water Cure!'

And such I think it must have been, for somehow since I fel,

I feel more humble than before, and less a fiend of hell;

It learned me that the blacks, en masse, are not a pack of fools,  
That all the Northerners are not doughfaces and base tools.

And my advice to Webster, to Fillmore and to Clay,

Is, just to chase to Syracuse a nigger runaway;

And if their bodies and their souls they wish to make more pure,  
Their Brandy let them throw away, and try the Water Cure.

## Mr. Cranch, the Artist.

This accomplished artist is now at Nahant, where he has made several happy sketches.—The sea, and especially the particular rocks of Nahant, are harmless; but the moment a daring hand is raised to resist, by force, the execution of the laws, the duty of enforcing them arises, and if the conflict which may ensue should lead to civil war, the resisting party, having begun it, will be responsible for all consequences."

The following sonnet which we are permitted to publish, authorizes us to enroll the name of another poet on the side of Freedom. When will slavery speak in such verses?

Man was not made for forms but forms for man;  
And there are times when Law itself must bend  
To that clear spirit that bath still outran  
The speed of human justice. In the end  
Potentates, not Humanity must fall.

Water will find its level; fire will burn;

The winds must blow around the earthly ball;

The earthly ball by day and night must turn.

Freedom is typed in every element;

Man must be free; if not through law, why then?

Above the law; until its force be spent,

And justice brings a better. When! oh, when!

Father of Light! shall the great reckoning come

To lift the weak and strike the oppressor dumb.

C. P. CRANCH.

## Selections for Newspapers.

Most persons think the selection of suitable matter for a newspaper the easier part of the business. How great an error! It is by all means the most difficult. To look over and over hundreds of exchange papers every day, from which to select enough for one, especially when the question is not what shall, but what shall not be selected, is indeed "no easy task." If every person who reads a newspaper, could have edited it, we should hear less complaints. Not unfrequently is it the case that an editor looks over all his exchanges for something interesting, and can absolutely find nothing.—Every paper is drier than a contribution box; and yet something must be had—his paper must have something in it, and he does the best he can.

To an editor who has the least care about what he selects, the writing he does is the easiest part of his labor. A paper when completed should be one the editor would be willing to read to his wife, his mother, or his daughter; and if he does that, if he gets such a paper, he will find his labor a most difficult one.

Every subscriber thinks the paper is printed for his special benefit, and if there is nothing in it that suits him it must be stopped, it is good for nothing. Some people look over the deaths and marriages, and actually complain of the editor, if but few people in this vicinity have been so unfortunate as to die, or so fortunate as to get married the previous week. An editor should have such things in his paper whether they occur or not. Just as many subscribers as an editor may have, just as many tutes has he to consult. One wants stories and poetry; another crabbish all this. The politician wants nothing but politics. One must have something sound. One likes anecdotes, fun and trifles, and a next door neighbor wonders that a man of sense will put such stuff in his paper. Something spicy comes out, and the editor is a blackguard.—Next comes something argumentative, and the editor is a dull fool. And so between them all, you see the poor fellow gets roughly handled.—And yet, to ninety-nine out of a hundred, these things never occur. They never reflect that what does not please them, may please the next man, but they insist that if the paper does not suit them, it is good for nothing.—*Exchange paper.*

## Laughter.

Oh! glorious laughter! Thou man-loving spirit, that for a time doth take the burden from the weary back! that dost lay solve to the feet, bruised and cut by flints and sharp; that takes blood-taking melancholy by the nose, and makes it grin despite itself; and all the sorrows of the past, doubts of the future, confound, in the joy of the present. Thou makest man truly philosophic; conqueror of himself and care! What was talked of as the golden chain of Jove, was nothing but a succession of laughs; a chromatic scale of merriment that reaches from earth to Olympus. It is not true Prometheus stole the fire, but the laughter of the gods to deify our chagrin and in the abundance of our merriment to make us reasonable creatures. Have you ever considered what man would be, desirous of the enabling faculty of laughter. Laughter is to the face of man what synonia—I think anatomists call it—is to his joints; it oils, lubricates, and makes the human countenance divine.—Without it our face would have looked hyena-like, iniquities of our hearts, with no sweet antidote to work upon them would have made the face of the best among us, a horrid looking thing, with two swollen, hump-backed, cruel lights at the top, (or foreheads) that will then have gone out of fashion; and a cavernous hole below the nose. Think of a babe without laughter—as it is its first intelligence. The creature shows the divinity of its origin and end by smiling upon us. Yes, smiles are its first talk with the world—smile the first answer that it understands. And then, as worldly wisdom comes upon the little thing, it grows, it encircles its grin and shakes in its nurses arms or in a waggle of humor playing hopelessly with the breast; it reveals its destiny, declares to him with ears to hear the herald of its immortality. Let materialists blaspheme as gingerly and acutely as they will, they must end in confusion and laughter. Man may take a triumph stand upon his broad grins, for he looks around the world, and his immensity decked with the knowledge, tells him he of all creatures laughs. Imagine, if you can, a laughing fish. Let man, then send a loud laugh! ha! through the universe and be reverently grateful for the privilege.

NIAGARA ECLIPSED.—The River Shirehawati, between Bombay and Cape Comorin, falls into the Gulf of Arabia. The river is about one-fourth of a mile in width, and in the rainy season, some thirty feet in depth.—This immense body of water dashes down a rocky slope three hundred feet, at an angle of forty-five degrees, at the bottom of which it makes a perpendicular plunge of eight hundred and fifty feet, into a black and dismal abyss, with a noise like the loudest thunder. The whole descent is, therefore, eleven hundred and fifty feet, or several times that of Niagara. The volume of water in the latter is somewhat larger than that of the former, but in depth of descent it will be seen there is no comparison between them. In the dry season the Shirehawati is a small stream, and the fall is divided into three cascades of surpassing beauty and grandeur. They are all most dissipated and dissolved into mist before reaching the bed of the river below.

INHABITANTS OF SPACE.—In Household Words it is said, imagine a railway from here to the sun! How many hours is the sun from